

Self Reformation and Tablighi Jamaat

There are four ways of Self Reformation

1) Suhbat e Saleh (Company of the Men of Allah) 2) Zikr o Fikr, 3) Muakhta Fillah (Brotherhood for the Sake of Allah sub'hanahu wa ta'aalaa) 4) Muhaasabah-e-Nafs (Taking stock of oneself).

Tablighi Jamaat is a combination of all four.

This is one of the best method of Self Reformation for common mass (At large Scale)

A Lecture By

Qari Muhammad Tayyib R.A.

Founder President All India Muslim Personal Law Board & Former Rector Darul Uloom (India)

Self Reformation and Tablighi Jamaat

It is Translation of Urdu Book

Islahe Nafs aur Tablighi Jamaat

Urdu book is available on following link

<https://ia600701.us.archive.org/3/items/Islah-e-NafsAurTablighiJamaatByShaykhQariMuhammadTayyabr.a/Islah-e-NafsAurTablighiJamaatByShaykhQariMuhammadTayyabr.a.pdf>

A Lecture By

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Contents

- Glimpse of the life of Qari Muhammad Tayyib Sahib rahmatullahi 'alaih
- **Introduction**
- **A Reality to Reflect upon**
- **The Value and Merit of Man is based upon His Qualities**
- **Real Men**
- **Perfection of the Human**
- **Company of the Men of Allah**
- **The Blessed Company of Nabi sallallaahu 'alaihi wa sallam**
- **True Knowledge**
- **Brotherhood for the Sake of Allah sub'hanahu wa ta'aalaa**
- **The Choosing of a Friend**
- **Reformation by means of the Enemy**
- **Muhasabah-e-Nafs (Taking stock of oneself)**
- **Tabligh Jamaa'at is a composition of all the Means of Reformation**
- **The Blessing of being together in a Jama'aat (Group)**
- **The effect of a Pious Intention**
- **Tablighi Brothers**
- **The Opportunity to take a Lesson from the Enemy is also found in the Tablighi Jamaa'at**
- **Muhasabah (Taking stock of Oneself) in Tabligh**
- **Tabligh and Islah (Reformation)**
- **Objections and their True Answers**
- **The Object of Tabligh**
- **Participate in this Effort and observe the Benefits**
- **Unnecessary Criticisms and Objection**
- **The Beauty of Criticism and Objection**
- **Allah's sub'hanahu wa ta'aalaa Favor**
- **Conclusion**

A GLIMPSE OF THE LIFE OF

HAKIMUL ISLAM HADRAT MAULANA QARI MUHAMMAD TAYYIB SAHIB RAHMATULLAHI 'ALAIH

Principal Of Darul 'Uloom Deoband, Founder President All India
Muslim Personal Law Board & Khalifah Of Hadrat Thanwi
Rahmatullahi 'Alaih

By:

Hardat Maulana FadlurRahman 'Azmi hafidhahullah

**Birth: 1315 A.H. (1897) Demise: 6 Shawwal 1403 A.H. (17
July 1983) Age: 88**

Hakimul Islam Hadrat Maulana Qari Muhammad Tayyib Sahib rahmatullahi 'alaih enrolled at Darul 'Uloom Deoband in the year 1327 A.H. and graduated in the year 1337 A.H. He was the grandson of Hujjatul Islam Hadrat Maulana Qasim Nanotwi rahmatullahi 'alaih and the beloved son of Maulana Muhammad Ahmad Sahib rahmatullahi 'alaih.

Hadrat Nanotwi rahmatullahi 'alaih is from amongst the founders of Darul 'Uloom Deoband, whilst his son, Maulana Muhammad Ahmad Sahib was the principal of the same institute. Hadrat Maulana Qari Muhammad Tayyib Sahib was the principal of Darul 'Uloom Deoband for approximately fifty four years, from the year 1348 A.H. till 1402 A.H. Before that Hadrat Qari Sahib rahmatullahi 'alaih was the deputy principal for eight years. During this lengthy period of time, thousands of 'Ulama graduated from Darul 'Uloom Deoband.

Hadrat Qari Sahib rahmatullahi 'alaih studied Sahih Bukhari and Tirmidhi Sharif under the expert tutorship of 'Allamah Anwar Shah Kashmiri rahmatullahi 'alaih from whom we benefited

tremendously . Hadrat Qari Sahib took bay'at (pledge of allegiance) at the hands of Shaikhul Hind rahmatullahi 'alaih after he was freed from malta prison. However, Shaikhul Hind rahmatullahi 'alaih passed away after a period of five to six months thereafter. Thus, he established a spiritual relationship with 'Allamah Kashmiri rahmatullahi 'alaih as his status and tasawwuf and ihsan was also very lofty. He acquired ijazah (permission) of bay'at from Hadrat Gangohi rahmatullahi 'alaih. After 'Allamah Kashmiri rahmatullahi 'alaih left for Dabhel, Hadrat Qari Sahib rahmatullahi 'alaih presented himself before Hadrat Thanwi rahmatullahi 'alaih. Here, he took bay'at and after some time he was blessed with khilafat. Many people spiritually benefitted from Hadrat Qari Sahib rahmatullahi 'alaih.

After 'Allamah Shabbir Ahmad 'Uthmani rahmatullahi 'alaih, Hadrat Qari Sahib rahmatullahi 'alaih is regarded as the most outstanding and remarkable trustee of the knowledge of Hadrat Maulana Qasim Nanotwi rahmatullahi 'alaih. Hadrat Qari Sahib rahmatullahi 'alaih had great munasabat (expediency) with the knowledge of Hujjatul Islam Hadrat Maulana Nanotwi rahmatullahi 'alaih. Hence he was able to explain the intricacies and finer points in an elegant and exquisite manner in his discourses. His lectures were not filled with vehemence and emotion, but were filled with wisdom. Therefore, people enthusiastically listened to his discourses for three to four hours. Because of this special skill and talent of his, he was given the title of Hakimul Islam.

The lecture that has been published in this booklet was delivered at a Tablighi Ijtima' in Saharanpur. Hadrat Qari Sahib expounded on the benefits of tabligh in his own unique style. It is hoped that the Muslim Ummah will benefit tremendously from it and that all misconceptions will be eliminated.

Madrasah Da'watul Haq Darul Yatama Wal Masakin of Azadville considers the publishing of this booklet as a means of reward. For more insight into the life of Hakimul Islam Hadrat Maulana Qari Tayyib Sahib rahmatullahi 'alaih refer to the book, Tazkirat-ut-Tib

by Maulana Abu Bakr Ghazipuri hafidhahullah.

FadlurRahman Azmi

2 Safar 1425/24 March 2004

Translation of Fazilatus Sheikh Qari Tayyab Sb Rahimullah speech Starts..

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al'hamdulillaahi nah' maduhu wa nasta 'eenuhu wa nastaghfiruhu wa nu'minu bihi wa nakawakkalu 'alaih wan a 'udhu billaahi min shuroori anfusinaa wa min sayyi aati a'maalinaa man yahdihillahu falaa mudhillalahu wa man yudhlilhu falaa haadiyalahu wa nash hadu allaa ilaaha illaallahu wah'dahu laa shareekalahu wa nash hadu anna sayyidinaa wa sanadinaa wa maulanaa muhammadan 'abduhu wa rasooluh. Arsalahullahu ila kaaffatan nasi bashiran wa nadhiran wa daa'iyah ilaihi bi idhnihi wa sirajan munira..... sallallaahu ta'aalaa 'alaihi wa 'ala aalihi wa 'as'haabihi wa baarak wa sallama tasliman kathiran kathira ammaa ba'd.

Introduction

Respected Elders!

On this occasion, I wish to elaborate on a few objectives of the Tablighi Jamaa'at. These objectives are nothing new. The only difference may be in the method and manner in which I will explain it to you. Before I present these objectives to you, I wish by way of introduction, to mention an important principle. By understanding this principle, the objectives will automatically be understood.

The principle is that Allah sub'haanahu wa ta'aalaa has made this world a place of opposites. Allah sub'haanahu wa ta'aalaa has made an opposite to everything He has created and every opposite thing can only be opposed by its equal. You will find that in opposition to Islam there is falsehood, in opposition to darkness there is light, and in opposition to day there is night. Similarly in this world there is good and bad. Therefore we cannot say that this world is a place of only good and tranquility and only Jahannam (hell) will be a place of only evil and difficulty. This world is a composition of a bit of paradise and a bit of hell. That is why the effects of both, good and evil, are present in this world.

A Reality to Reflect upon

If one ponders, one will find that evil in this world is inherent, i.e. evil automatically finds its way into things whilst an effort has to be made for good to prevail. Experience and day-to-day life also proves that when man makes an effort to become good, then only will good establish itself within him, otherwise he will remain evil. This evil will remain within him until and unless he does not make an effort to eradicate and remove it. Let us take an example of delicious food which smells scrumptious and taste delicious. In order to preserve the goodness of that food, it has to be stored and kept with great care in a proper place such (as) a fridge etc. at the correct temperature. On the other hand if we do not preserve it, it will automatically go bad, smell and eventually rot and decay. To cause food to rot and decay, requires no effort.

Similarly a green and lush garden with its blossoming flowers and fresh fruit, which is the coolness of one's eyes and has a beautiful fragrance will only remain intact if we employ a gardener to maintain it, look after it, remove the weeds and keep it clean and tidy. On the other hand, if one wishes to ruin this garden, just leave it and do not bother about it. In a few days the splendor of the garden will be lost and weeds etc. will begin to grow.

Similar is the case with a house. To keep it clean, maintain it, paint it from time to time and to repair it, all requires a certain amount of effort. On the other hand, if one wishes to destroy it and dilapidate it, no effort is required. One has to just leave it and it will automatically fall apart and become dilapidated.

From this we understand that evil is an inherent quality of everything. If a person applies himself, good will come into existence. Otherwise evil automatically emerges. This is a universal principle and the system of Allah sub'haanau wa ta'aalaa. Since mankind is also part of this system, they cannot be excluded from this principle. Therefore we can easily say that evil is found in every root and fiber of man, whilst an effort is required to bring good into existence. When a child is born, effort is made upon that child. The child is nurtured and educated and only thereafter does it become a "human being" (in the true sense of the word). If an effort is not made upon a child, automatically bad and evil qualities will develop in that child. To establish and ensure good is in this world, there are thousands of madaris, schools, etc. but us there any institution for making somebody ignorant? A human being is created ignorant. Allah sub'haanahu wa ta'aalaa states in the Qur'an:

Wallaahu akhrajakum min butooni ummahaatikum laa ta'lamoona shai'an wa ja'ala lakumus sam'a wal absaara wal af'idata la'allakum tashkuroon.

“And Allah sub'haanahu wa ta'aalaa had taken you out from the stomachs of your mothers in such a condition that you did not know a thing and (thereafter) Allah subhaanahu wa ta'aalaa made for your ears (so that by listening, you seek knowledge) and He made for you eyes (so that by seeing and observing, you may seek knowledge) and He made for you a mind (so that by pondering and thinking, you increase your knowledge).”

From this we deduce that Allah sub'haanahu wa ta'aalaa has given mankind the ability to seek knowledge but has not taught him directly any sort of profession whilst in the stomach of his mother. This is as far as the knowledge of the humans is concerned. As far as 'actions' go, Hadrat Yusuf's 'alaihis salaam words are present in the Qur'an where he says:

Wa maa ubarri'u nafsee innan nafsa la'ammaaratun bis soo'

“I am not free and complacent about the plots and schemes of my nafs (carnal desires) because the nafs is such, that its inherent quality is to command and demand evil.”

We learn from this verse that evil is a very integral and intrinsic quality of a human from which he cannot free himself and it is this evil trait which is embedded in him that drives him towards evil actions. If he is nurtured he will do good, otherwise there is no need for him to go to any institute to become bad and corrupt.

A poet very aptly says:

“A special piece of stone, when it is left for years and years to burn in the sun and this special type of stone endures and tolerates that scorching heat, then only does it become a valuable ruby.”

Likewise for a cotton seed to become the means of beauty for a bride, requires a long period of time. If we contemplate, we will realize that a cotton seed in itself does not have much value. How does it then become valuable? First of all, the farmer has to plough the land and prepare it for accepting the seed. Then slowly that seed grows and comes out from the ground. Thereafter, gradually it develops into a stem and then a tree. Thereafter the cotton appears. Then it is picked, cleaned and sent to the factory where it is made into rolls of material. The tailor

then buys it, cuts it and tailors it into a beautiful dress and then only, after so much of effort does it become the clothes of one's beloved. Otherwise the cotton seed in itself does not have value. The most that normally happens to it is that it goes in the mouth of the buffalo.

Similarly, a young ignorant child studies for many years in a madrasah. He tolerates the scolding and sternness of the teacher. Once he passes this phase, he now becomes an Alim. He will only become an Alim and acquire noble habits and traits if he undergoes some form of sacrifice in the madrasah. For that a madrasah has to be established, teachers have to be deputed, then only after years of sacrifice of a human become a human in the true sense of the word. On the other hand, if someone becomes ignorant, there is no need for any madrasah, nor does he have to sacrifice in any way.

In short, for something to become valuable, time and effort is spent on it. On the other hand for it to remain valueless, no effort has to be made upon it.

The Value and Merit of Man is based upon His Qualities

As you know, the being of Allah sub'haanahu wa ta'aalaa is nothing but goodness and perfection, whilst the creation inherently does not possess such goodness and qualities.

This is also an accepted principle, that in this world the price and value of everything is based upon its qualities. An item that has superior qualities is more valuable, it is highly appreciated and its position is loftier. An Alim is respected due to his dini knowledge. Now, if he happens to be one teacher as well, then his position will increase even more.

Thus, the more qualities a man is endowed with, the greater will be his respect and position. His honor will keep on increasing in proportion to his qualities. We also know that the human is not generally endowed with these qualities instinctively, as these qualities are not an integral part of him but they have to be earned and worked for. It is for this reason that a child is educated and nurtured and if he becomes despondent with regards to his education, you give him an incentive. All this is done because we desire that he achieves some profession and skill.

Nevertheless, you have understood thus far that the human is given value pro rata to his perfection and qualities. However the Ambiya 'alaihimus salaam in general and our Nabi sallallaahu 'alaihi wa sallam in particular are undoubtedly pure. However their purity and perfection was due to their Prophet-hood and being

Messengers. It is because of their Prophet-hood that their obedience is wajib (compulsory). Thus our Nabi sallallaahu ‘alaihi wa sallam mentioned that: “O people! If I give a Shar’i (religious) verdict then it will be necessary to obey it, but if I give you my personal mashwarah (guidance) concerning which no revelation has come to me then it is not compulsory to comply to it.”

This is another issue that the love for Nabi sallallaahu ‘alaihi wa sallam is so entrenched in ones heart that even an indication from Nabi sallallaahu ‘alaihi wa sallam is enough for us to obey without hesitation. However Nabi sallallaahu ‘alaihi wa sallam emphatically outlines the laws.

Hadrat Barirah radhiyallaahu ‘anhaa was the slave girl of Hadrat Aa’ishah radhiyallaahu ‘anhaa. Nabi sallallaahu ‘alaihi wa sallam got her married to Hadrat Mughith radhiyallaahu ‘anhu. Now Hadrat Barirah radhiyallaahu ‘anhaa was very beautiful. On the other hand Hadrat Mughith radhiyallaahu ‘anhu was not so good looking, because of which they were continuously at variance with each other. This continued until one day Hadrat Aa’ishah radhiyallaahu ‘anhaa freed Hadrat Barirah radhiyallaahu ‘anhaa. Now the Shar’i verdict is that when a slave girl gets her freedom, she has a choice of either maintaining that particular marriage or breaking it. Hadrat Barirah radhiyallaahu ‘anhaa thought that this is a good opportunity for her and therefore decided to annul the marriage. Hadrat Mughith radhiyallaahu ‘anhu was so intensely in love with his wife that his love surpassed that of a hundred men. It is mentioned in some narrations that when he heard this, he began walking in the streets of Madinah restlessly and in his restlessness he reached the house of Nabi sallallaahu ‘alaihi wa sallam and said to him, “O Rasool of Allah sallallaahu ‘alaihi wa sallam! You got me married to Barirah radhiyallaahu ‘anhaa. Please maintain the nikah.” Nabi sallallaahu ‘alaihi wa sallam called Barirah radhiyallaahu ‘anhaa, and interceded on his behalf and tried in different ways to explain to Barirah radhiyallaahu ‘anhaa to maintain the marriage and not break it. Barirah radhiyallaahu ‘anhaa was extremely intelligent. She immediately asked Nabi sallallaahu ‘alaihi wa sallam, “is this your command or is it a personal advice (mashwarah)?” Nabi sallallaahu ‘alaihi wa sallam replied that it is his personal advice to which she replied, “Then I am not accepting it”. The marriage was then annulled. Nabi sallallaahu ‘alaihi wa sallam did not express any displeasure regarding her decision. From this it can be clearly understood that when the Ambiya ‘alaihum salaam gave their personal advice (mashwarah) regarding certain matters then their obedience in those matters was not binding. Love and faith is another matter. If this is the case with the Ambiya ‘alaihimus salaam then what is our position?

Real Men

The gist of this is that when a man possesses good and perfect qualities then he is honored and respected, not because of him being a human, but because of his qualities.

Nevertheless, I was explaining that for a bad person to be bad, no effort is required. On the other hand, effort is required for him to become perfect. Otherwise there would not have been any educational institutions, khaanqahs and Tablighi Jamaa'ats. The fact that there is a need for education clearly highlights that the human as far as his being is concerned is nothing. Yes, he perfects himself by making an effort on himself. 'Humans' are born but 'People' are made. A 'Person' is not regarded as a person because of his physical attributes, but a 'Person' is rather made up of qualities, good character and attributes.

Maulana Rumi rah'matullahi 'alaih says:

"If a person was only made up of the outer appearance (and not the inside) the Abu Jahl and Nabi sallallaahu 'alaihi wa sallam would have been equal."

From this we realize that in actual fact, insaanityat (humanness) is composed of good qualities, good manners and conduct. If the outward form is good but the inner is evil and dirty, nothing is achieved. In actual fact this is a serious problem. It is as if there is a pure silver leaf floating in impurities. Can the impurity be purified in this way? Never, in fact the silver leaf will instead take effect from the impurities and become impure itself and be of no use at all. Similarly is the case of a person who outwardly is all dressed up in beautiful clothes but his heart is filled with evil traits. Such a person, because of his attire is neither worthy of respect, nor has he perfected himself in any way.

There was a famous Hakim and philosopher named Aristu, whose only concern at all times was roots and stems. What cure can be found in this root and what can that leaf be used for. He did not differentiate day from night. One day being very tired, he slept on the road. It so happened that the king, with his huge army, was passing that way. The guards and soldiers shouted at Aristu: "Move! Move! The king is passing, the king is coming". He was so tired that he did even realize what was happening when suddenly the king himself kicked him. Aristu not knowing that this was the king yelled, "O rude one!" The king angrily shouted, "Don't you know who I am?" Aristu replied: "Maybe you are an animal from the jungle, because they are the ones who behave like this." The king, even more angry, shouted, "You unmannered person! I have treasures with me, armies accompanying me, forts, jewels, a crown, riches, yet you speak to me so rudely.

Don't you know that I am the king?" Aristu said to him, "All these things you have mentioned are outer attributes. What inner qualities do you possess? What traits have you got? Remember, the day you are removed from this position of yours, you will be humiliated and there will be no one to ask about your welfare. A person should be proud of the qualities within him. When you have nothing within you, how do you expect to be perfect? Let both, you and I wear the same simple clothes and interact with people. We will observe what perfection each one of us really possess."

Thus, due to the outer appearance and possessions, a person does not become perfect, but rather due to his inner qualities, which are actually part of him.

Now understand that Allah's sub'haanahu wa ta'aalaa Being is only perfection, through and through. Whatever perfection mankind possesses is actually derived from Allah's sub'haanahu wa ta'aalaa perfection. For this to develop, it is necessary for us to connect ourselves closely to Allah sub'haanahu wa ta'aalaa. Now, obviously to attain this closeness demands effort and sacrifice on our part. Then, the more we sacrifice, the closer we will become to Allah sub'haanahu wa ta'aalaa. The closer we will become to Allah sub'haanahu wa ta'aalaa, the more perfect we will become. Similarly, the further we will remain from Allah sub'haanahu wa ta'aalaa, the lesser will be our perfection.

Perfection of the Human

Those are two perfections found in a human being. Firstly, his perfection in knowledge and secondly his perfection in action (i.e. practical way of life). To perfect one's knowledge, there are Islamic institutes, Madaaris (where knowledge of Qur'an and Hadith are taught) and for the practical way of life, there are different methods. Imam Ghazali rah'matullaahi 'alaih has mentioned four methods of perfecting the practical way of life in his book Ihya-ul Ulum.

1.Company of the Men of Allah

Firstly to remain in the suh'bah (company) of the Ahlullah (the men of Allah). The longer we remain in their company, the deeper their qualities and effects will entrench into our hearts. By staying in the company of the pious, piety and goodness comes into the heart. Nabi sallallahu 'alaihi wa sallam has mentioned in a Hadith:

“The similitude of keeping good and evil company is like the one keeping perfume and the other blowing into a furnace. As far as the one who keeps (or sells) perfume is concerned, there is benefit by merely passing him just as there is benefit by buying perfume for him. In both cases your mind will remain scented. And by sitting close to the person who blows into a furnace, either our clothes may burn or the smoke is going to cause your mind to be stained.”

Therefore Dear brother! Everything has got its peculiar effect. If you reside near the sea, then moistness will be created in your body and if you stay far away from the sea then dryness will be created. If you place a rose on top of a piece of cloth, the sweet smell of roses will penetrate that cloth and if the cloth is placed on medicine pills, the smell of that will come onto the cloth. Yet if we look at the cloth itself it has no smell, but takes effect from the environment. Likewise if we stay in the company of the Ahlullah (the men of Allah), the pious and saintly ones, their company does not go without effect. A true Alim or pious personage is such that by sitting in his company we remember Allah sub’haanahu wa ta’aalaa. It is as if these pious friends of Allah sub’haanahu wa ta’aalaa are an introduction to remembering Allah sub’haanahu wa ta’aalaa.

A Poet says:

“When you stay in the company of the ‘friends of Allah’ the good qualities of perfection will enter you and this will make itself apparent in the good actions and blessings that will then be found in your life.”

The Blessings of the Company of Nabi sallallaahu ‘alaihi wa sallam

It is for this very reason that the status of a Sahabi of Nabi sallallaahu ‘alaihi wa sallam can never be attained by anyone else no matter who he may be; the greatest wali (friend) of Allah sub’haanahu wa ta’aalaa, or a special servant of Allah sub’haanahu wa ta’aalaa, he will never be equal the rank of a Sahabi radhiyallaahu ‘anhu as the Sahaabah radhiyallaahu ‘anhum gained the companionship of Nabi sallallaahu ‘alaihi wa sallam and were present in his gatherings. What can one say of qualities and rank of the person who enjoyed such companionship!?

A person who is indoors will not experience the heat of the sun compared to the one who is outdoors, in direct sunlight. The one who is in the basement will experience even lesser than that. Likewise the more direct the sunlight, the greater will be its effects. Rasoolullah sallallaahu ‘alaihi wa sallam is the light of Nubuwwah (Prophet-hood). Those who have benefited from them (i.e. Sahaabah

radhiyallaahu ‘anhum will be second in status and those who benefited from them will be third in status and in this order will deficiency set in. Nabi has mentioned in a Hadith:

“The best era is that of mine, thereafter the period which follows it and thereafter the period that follows.”

During the time of our pious predecessors there was no title of teacher and student, but rather the title of As’hab (companion) was used. They used to say that these are the companions of Imam Abu Hanifa rah’matullaahi ‘alaihi and these are the companions of Imam Malik rah’matullahi ‘alaihi and so on. This was so because these people not only learnt from their teachers words from the book, but also stayed in their company, as a result they were nurtured and transformed in accordance to the desire of their teacher. Similarly, the Sahaabah radhiyallaahu ‘anhum were nurtured by none other than Nabi sallallaahu ‘alaihi wa sallam.

Therefore, the greatest thing is suh’bah (company) of the pious. By means of it, the zeal and color of one’s heart is transmitted into the other. Muhammad Husain Azad has quoted a prose in very simple language:

“Get connected to those who are connected (i.e. the friends of Allah sub’haanahu wa ta’aalaa). There is no other way of getting to Allah sub’haanahu wa ta’aalaa.”

In other words, get connected to the friends of Allah sub’haanahu wa ta’aalaa, because of which you will also get connected to Allah sub’haanahu wa ta’aalaa.

Therefore, if we sit in the company of the Ahlullah, take advice and effect from their hearts, rectify our actions and character, rectify our carnal desires, then undoubtedly Allah sub’haanahu wa ta’aalaa will accept us and make us His.

If a person has dini knowledge but did not sit in the company of the pious nor did he make his tarbiyyah (nurturing), then this knowledge will be confined to words only. Allah sub’haanahu wa ta’aalaa says in the Qur’an:

“Fear Allah and stay in the company of the Truthful.”

By staying in their company, their effect will rub upon one and will be engraved in one’s heart. It is because of suh’bah that the Muhaditheen accept more readily those narrators who not only listened to the Hadith but also stayed in the company

of their teachers.

True Knowledge

Let us understand, Brothers! One type of knowledge is that which we get by studying and by memorizing books and another type of knowledge, which is true knowledge, is that which is obtained by sitting in the company of the pious and Allah-fearing personalities. Many a time it is noticed that a person is not an Alim (scholar) yet he is at times a guide and help to even an Alim.

One such personage is Haji Amir Khan Sahib who is a well known khadim (attendant) of the scholars of Deoband. I personally gathered the narrations which I heard from him and thereafter Hadrat Aqdas Hakimu Ummah Maulana Thanwi rah'matullahi 'alaih wrote the fawa'id (beneficiary notes) on them as well, as you all know. Haji Amir Khan did not study like a student normally does, by sitting in class and listening to lessons, nor did he attain any sanad (certificate as a qualified Alim) but yes, he did stay in the company of Hadrat Nanotwi rah'matullahi 'alaih and Hadrat Gangohi rah'matullahi 'alaih, due to which there was such depth in his knowledge. At times a personality like Allamah Anwar Shah Kashmiri rah'matullahi 'alaih used to benefit from him.

A person, who was an idolater, comes in the company of Nabi sallallaahu 'alaihi wa sallam. He has no moral and is not kind, yet due to the company and blessings of Nabi sallallaahu 'alaihi wa sallam and pledging allegiance to him, he suddenly changes, becomes an Alim, a person of high and lofty character and noble.

Therefore dear Brothers! Due to good company, a person's character changes, the heart and soul is focused in the right direction. You are well aware that thousands of miracles were performed at the hands of Nabi sallallaahu 'alaihi wa sallam. Leave all the miracle aside, just the fact that Nabi sallallaahu 'alaihi wa sallam changed an immoral nation, as the Arabs of those times, is in itself one of the greatest miracles. To make iron melt is easy, but to change the hearts of people is difficult, yet we can say without any hesitation that every Sahabi radhiyallaahu 'anhun was an open and clear miracle!

Brotherhood for the Sake of Allah sub'haanahu wa ta'aalaa

If a person is unable to find a Shaikh (spiritual mentor) and says that there is neither a Shaikh nor an Alim in my vicinity, so how should I rectify myself?

Regarding such a person, Imam Ghazali rah'matullahi 'alaih has written that such a person should not become despondent. There is a way out for such person. In the place where he lives, he will most likely have a few friends and if not he should choose a few friends and they should pledge to one another that if you see me doing anything wrong then hold my hand and stop me and if I see you doing anything wrong, I will stop you. If friendship is established in such a way then within a short period of time, in fact in less than forty days, hundreds of faults and evils will be removed. Therefore, if one does not find any Shaikh or any Alim, then he should rectify himself in this way. This, in the terminology of the Shari'ah is known as mu'aakhaat fillah (establishing brotherhood for the sake of Allah sub'haanahu wa ta'aalaa).

It is reported in a Hadith that there will be seven groups of people who will enjoy the shade of the 'Arsh (throne) of Allah sub'haanahu wa ta'aalaa on the Day of Judgment when there will be no other shade but the shade of Allah sub'haanahu wa ta'aalaa. One of them is this category of people, i.e. mu'aakhaat fillah.

Rsulullah sallallaahu 'alaihi wa sallam has mentioned that there are seven such persons who will enjoy the shade of Allah's ta'ala throne on that day when there will be no other shade besides His shade.

- *A just ruler*
- *A young boy who has been nurtured in the worship of Allah sub'haanahu wa ta'aalaa*
- *A person whose heart is at all times attached to the Masjid. When he leaves the Masjid he is restless until he returns to the Masjid*
- *Two such people who love each other for the pleasure of Allah ta'ala due to which they meet and depart*
- *A person who remembers Allah sub'haanahu wa ta'aalaa in solitude due to which he sheds tears*
- *A person who is enticed by a woman of beauty and noble lineage and says to her, 'I fear Allah'*
- *A person who gives charity and is so sincere that his left hand does not know what his right hand has given*

It is mentioned in a Hadith that if there was mu'aakhaat fillah between two brothers and one of them passes away and he is accepted by Allah sub'haanahu wa ta'aalaa, then he will make du'a that, 'O Allah grant my friend this position and status as well, because it is due to his efforts that I have attained this position'.

2. The Choosing of a Friend

With regards to the choosing of a friend as was mentioned earlier, dear Brothers, in this world, are all not of one type and one temperament but differ greatly. Therefore it is of utmost importance to choose the correct friend.

As someone has said:

Friends are of three types. One is a friend of the dustarkhan (tablecloth). In other words he befriends you for your wealth. When everything is going well for you, he is your friend. There is no shortage of such friends. As much as you desire you can have.

The second is a friend just by the tongue. In other words he says he is your very good friend but in reality he is not. There is no shortage of this type also.

The third is a true and sincere friend is not only a friend in good times but also in difficulty and adversity, through thick and thin, he remains at your side. Such friends are most definitely rare.

Regarding the first type of friend (who is a friend of your wealth only), do not listen to him at all. The day your wealth ceases, that friendship will also cease, though you may have something to give him.

The second type of friend should only be befriended verbally. Do not establish any sort of relationship with him.

There was a poet. He once greatly praised a wealthy person and flattered him saying that the chair that you sit on is higher than the sky and the jewels that appear on your crown outshine the stars, etc, etc. When he had finished, the wealthy person told him, “come to me in three days time, I will award you two thousand gold coins”. The poet was overjoyed and went home waiting for the appointed time. While waiting he thought to himself, “I am definitely going to receive two thousand coins. Let me in the mean time take a loan from so and so”. He took a loan and gave a huge invitation to his friends and family, cooked the best of foods and bought expensive new clothes. On the third day, he goes to the wealthy person and greets him. The wealthy person does not even lift his head to see who it is. He again greets him, but still no answer. Finally he says to the wealthy person, “I am present. I mentioned some praises concerning you and you promised to give me the two thousand gold coins today.” The wealthy person lifted

his head and said to him, “You only made me happy by empty words in which there was absolutely no reality, so in return I also made you happy by empty words in which there was no reality. Now what do you still want?”

So as I was explaining, such friends who are just friends by the tongue and are not sincere and true should neither be kept as friends nor should we have any reliance on their speech. Yes, those friends who will help us in difficulties without even mentioning it, such friends are hard to find but should be kept.

Regarding this third type a poet says that we should keep such friends and appreciate their love for us. Nevertheless, if we don’t find any Shaikh for our reformation, then we should rectify ourselves by means of our friends.

3.Reformation by means of the Enemy

If someone says, “I don’t have any such friends”, so for such a person we will say, “rectify yourself by means of an enemy”. There is no such person who can say that he does not have an enemy. So your enemy will search for the smallest fault in you and tell you about it and also tell others about it. Now your work will be to rectify all those faults. If this condition remains with you for a period of one chillah (40 days) or two chillahs (80 days), then to a great extent your faults and evil habits will be eradicated.

4.Muhaasabah-e-Nafs (Taking stock of oneself)

If a person claims: “ I live all by myself on a mountain top. Neither do I have friends or enemies close by. How am I going to rectify and reform myself?” Imam Ghazali rah’ matullah ‘alaih has written that such a person should not lose hope. He should take account of himself. Daily, for at least fifteen minutes he should ponder and meditate- today how much good have I done and how much of evil. For the good he has done, he should make shukr (be thankful) to Allah sub’haanahu wa ta’aalaa, Allah sub’haanahu wa ta’aalaa increases that bounty as Allah sub’haanahu wa ta’aalaa states:

"La in shakartum la azeedannakum"

If you are thankful for the bounties which Allah sub’haanahu wa ta’aalaa has bestowed upon you, Allah sub’haanahu wa ta’aalaa will increase you in His bounties and if you had committed a sin then from the bottom of your heart repent

to Allah sub'haanahu wa ta'aalaa ask Allah sub'haanahu wa ta'aalaa to forgive you. When you repent to Allah ta'aalaa in this way, truly and sincerely, then Allah sub'haanahu wa ta'aalaa will forgive all your sins as it appears in the Hadith:

“A person who makes taubah (repents truly and sincerely from the bottom of his heart) is like a person who did not commit that sin at all.”

If you do this continuously, you will notice that evil will be eradicated from your life and the reformation of your inner-self will be attained. Taqwa and piety will start entering your life.

In short, a person should rectify himself by means of a Shaikh (spiritual mentor). If a Shaikh is not found, he should establish brotherhood with a friend for reformation purposes. If a friend also is not found, an enemy should be sought for this. If an enemy is not found, he himself should become his own Shaikh (by taking stock of himself). Generally these are the four ways and means of reformation. Even if one of them is found, it is sufficient for a person's salvation. If all of these are found then this person will become valuable like pure gold. He will have a Shaikh, brotherhood for the sake of reformation and an enemy as well muhaasabah (taking stock of himself). This definitely leads to attaining perfection in islaah (reformation).

Tablighi Jamaa'ah is a Composition of all the Means of Reformation

If you ponder, you will realize that the Tablighi Jamaa'at is a combination of all these four means of reformation, it is like a ma'jun muraakab (compounded medication). It is like an elixir in which all four ways of self-reformation is found. In a nutshell there is untold benefit in this effort.

Now you may ask, why are people taken out to go in Tablighi Jamaa'at? People are taken out in Tablighi Jamaa'at because in this effort one gets the opportunity to sit in the company of the buzugs (pious people), one is blessed with good company and friends in the Jamaa'at (group) itself who prevent one another from evil. When they spend their own wealth and go out, their dini zeal increases, thus creating within them a worry to rectify themselves. This takes place when a person leaves his environment (wife, children, business etc) and undergoes difficulty and hardship, then most definitely some effect must rub off on him. Even after this if nothing had taken effect on him, then he is not a human but a stone. If he is human then something must have an effect on him, because he is staying in the company

of the pious.

The Blessing of being together in a Jamaa'at (Group)

It is possible that in the Jamaa'at there may be some whose intentions are weak or whose actions are lax due to which one may doubt the benefits of Tabligh, that the benefits of Tabligh are definite but rather doubtful. So the answer to this doubt is that by a few weak people getting together and being united as one, a sense of strength is achieved. Just as is the case in the science of Hadith. Hence, it is a famous principle that if a few da'if (weak) asnad (chains of narrators) of one Hadith are found, that Hadith will be regarded as qawi (strong) by the scholars of Hadith.

You will also notice that if there are a few beggars and each one of them has got two paisas or four paisas and they put their money together to buy a loaf of bread, everybody will eat. On the other hand, if each one keeps his money to himself, no one will eat. Similarly, if a few people get together, though their intentions and spiritual levels are weak, but because they have gotten together and joined forces with good intentions, each one will have some effect upon the other and all will be strengthened. Brother, what doubt can there be in their good intentions? They neither gathered for business, nor for family, nor for any other work. Then, ponder of a group of ten or fifteen, someone or the other will be a pious, an accepted slave of Allah sub'haanahu wa ta'aalaa whose effect will definitely rub off onto others. It is for this reason that the believers are commanded to perform salaah in congregation. He may be weak himself and the whole congregation may be weak, but there most definitely will be one accepted slave of Allah sub'haanahu wa ta'aalaa whose salaah is accepted. From this we understand that no matter how weak the congregation may be, but because there is always an accepted slave of Allah sub'haanahu wa ta'aalaa present, the entire congregation gets accepted.

The Effects of a Pious Intention

These people did not come out for their personal motives but have come out only for the pleasure of Allah sub'haanahu wa ta'aalaa. The effects of this intention also rubs off, because they will learn to take Allah's sub'haanahu wa ta'aalaa name, they will remember Allah sub'haanahu wa ta'aalaa because of which definitely their good intentions will have effect. It is as if the company of a Shaikh and pious people will be achieved. Nevertheless, this is the first point; the company of the pious.

Tablighi Brothers

When they will go with one zeal and enthusiasm, brotherhood will also be established. This is the reason why friendship is also established between them. When they return from jamaa'at also, they call one another, "The jamaa'at brothers". They say, "The jamaa'at brothers are coming". It is as if a type of brotherhood that has been established between them.

This is also the special characteristic of performing salaah with jamaa'at (congregation). By meeting one another in the Masjid, love is increased. If someone is not present, they find out where is so and so person. He is always in the Masjid, I do not see him today. It is possible he has taken ill. Let us go visit him. In this manner we obtain the reward of visiting the sick. By doing this, we become closer to Allah sub'haanahu wa ta'aalaa also. It is mentioned in a Hadith that in sickness a person becomes extremely close to Allah sub'haanahu wa ta'aalaa. It is mentioned in another Hadith that a person enjoying the bounties of Allah sub'haanahu wa ta'aalaa does not become so close to Allah sub'haanahu wa ta'aalaa as one who is in difficulties. It is stated in yet another Hadith that Allah sub'haanahu wa ta'aalaa will address His servant saying, "I was ill but you did not visit me". The person will say, O Allah! Your being is pure from illness, how can you take ill?" Allah sub'haanahu wa ta'aalaa will reply, "My so and so servant took ill, if you had visited him you would have found Me there, then you would have also become so close to me like that ill servant of Mine".

That is why by visiting the sick, together with obtaining reward from Allah sub'haanahu wa ta'aalaa, we also obtain the nearness of Allah sub'haanahu wa ta'aalaa. If this sick person thereafter happens to pass away, we will help in bathing and shrouding of the body etc. From the beginning till the end there is only reward upon reward. This is the benefit of frequenting the Masjid and socializing with one another. Furthermore, you will notice that the Tablighi brothers always make the Masjid the nucleus of their activities. Thus, those barakaat (blessings) which are exclusive for those who attend the Masjid will be acquired by the Tablighi brothers. In fact they may achieve more than that also. Then by eating, drinking, and living together, they will never be deprived of true brotherhood that develops thereby. So, by going out in the Tablighi Jamaa'at a person receives a Shaikh (spiritual mentor), a friend, his intention is of a good quality and he receives the opportunity to speak good also.

The Opportunity to Take a Lesson from the Enemy is also Found in the Tablighi Jamaa'ah

When you encourage others to do good, you should remember everyone is not going to listen open heartedly. Some are going to oppose you also. It is for this very reason that in this path one gets to take lesson from the enemy (i.e. from the opposition and from those who oppose this effort). You will meet ten different people, making ten different comments. Someone will say, 'wahhabi'. Another will say, 'bid'ati' and many other harsh comments will be made. When listening to all of this, you will start pondering that what is wrong with me? What are my weaknesses? Then you will search for those shortcomings found within you and try to eliminate them. Nevertheless, in this path you will attain the suh'bah (companionship) of the pious, you will obtain good friends and you will receive the opportunity to take lesson from the enemy.

Muhaasabah (Taking stock of Oneself) in Tabligh

Together with all of the above, before going to sleep at night definitely you will think that today how much good have I done and how much evil. This thought will arise in your heart that it is night now, we are close to Allah sub'haanahu wa ta'aalaa now, why don't I make shukr (thank) Allah sub'haanahu wa ta'aalaa for the good actions and make taubah (repent) to Him for my evil. In this way good actions will start increasing in one's life and evil will start diminishing. So friends! In this path (Tablighi Jamaa'ah) all four medicines of reformation are found which are necessary for hidaayah (guidance) and this is such a composition after which there is no need for anything else.

Tabligh and Islaah (Reformation)

The actual object is firstly that our Din becomes correct. It is for this reason that in Islam a person has to first worry about himself. It is very necessary that firstly a person himself becomes pious and good and then secondly he makes an effort to 'make' others pious. When we will look at one another doing good actions, we will become good and when we invite others to do good we will become muslih (one who makes an effort to rectify others).

Objections and their True Answers

As far as objections against the Tabligh Jamaa'at are concerned, leave aside these

objections and carry on doing the work. For example, people make the objection that Tablighi Jamaa'at only speaks on fadaa'il (virtues of actions). They do not delve into masaa'il (Shar'i rulings) and a person's Din is corrected through masaa'il. Yes, after listening to the virtues, the desire is created to practice but if they are not aware of the masaa'il then it is possible they will start such practices out of their own enthusiasm, which are not part of Din and as a result they will become involved in innovation!

With regard to people saying that this will leave to bid'ah (innovations), firstly it is only an assumption. One has to analyze and study the reality of the situation that in the past forty years how many people have got involved in bid'ah.

As far as discussing masaa'il is concerned, if we say that we will first speak about virtues and then discuss masaa'il, this is incorrect because for the past forty years we are still discussing virtues and we did not commence discussing masaa'il. The correct answer is that in Tabligh, we will only discuss fada'il (virtues) but we do not refute masaa'il. In other words nobody says that if you want to find a Shar'i ruling (masa'alah), then you cannot ask anybody. Definitely they do not do this.

Secondly different works of Din are done in different methods and with different objectives. Some are in learning and teaching, others are involved in advising and lecturing, whilst some are involved in politics. Likewise, these people have taken up a certain field of effort that they will only speak about virtues so that the zeal for doing good actions can once again be created amongst the general people. Now for every other group to do the same is neither possible nor necessary.

When you start a certain work, you place before yourself certain objectives and you apply certain principles to which you abide by. You do not include everything inside, then why is it that you want to include every objective and principle. So why is it that you want to include all of this in the effort of Tabligh!?

Nevertheless, when anyone objects, you should listen and carry on doing your work. The effort itself is the answer to all objections and criticisms.

The Object of Tabligh

The object of the brothers of Tabligh is only to create a fervor and zeal in the hearts of people. Now with this zeal a person may participate in whichever branch of Din he desires. Furthermore, we see on a daily basis that when a desire is created in a person to do something or to acquire something, that person also ensures that it is done in the correct manner. If you have a true desire to acquire the

knowledge of masaa'il, you will naturally go to the Ulama or to the Madaris and Darul Uloom where you will be able to acquire this knowledge. As far as not doing any work and criticizing and raising objections is concerned, so this is the work of those who are looking for loopholes and an easy way out.

As I mentioned just now, every group has got their objectives and methods whereby their aims are attained. For you to say that this and that should also be included is not at all correct. When this Jamaa'at has already specified its ways, objectives and manner of work, you should confine yourself to its principles.

Nevertheless, the benefits of Tabligh are brighter and clearer than the sun, especially when the hearts of hundreds of thousands of people have been affected and they have come into Din. Innovations have left their lives. Otherwise for hundreds of thousands of people to spend their wealth and travel for Allah's sub'haanahu wa ta'aalaa Din, to spend on their own food and necessities without stretching their hands to anyone, where was this ever found before? Then you, O criticizer, criticize those things which are not part of its objectives and you overlook its benefits. This is not a fair assessment at all.

Participate in this Effort and Observe the Benefits

Nevertheless, self-reformation has four branches and all four are found in the effort of Tabligh. There is company of the pious, pondering and meditation, brotherhood for the sake of Allah sub'haanahu wa ta'aalaa, taking lessons from one's enemies and taking stock of one's self. Tabligh comprises of all these. For the general masses there is no better way for islah (reformation) than this. By this method, Din will become widespread. In every country this pronouncement (of Tabligh and its method) is reaching and by means of which the beliefs of people have been corrected, people are hastening towards good actions and they are making a sound effort to mould their lives in accordance to the life of Nabi sallallaahu 'alaihi wa sallam. The least that the critics can do is, with an open and clear heart, ponder objectively about this effort and its results.

Therefore, one should himself participate in this effort and witness its benefits. When participating personally, one will see for himself how much benefit he accrues. Study this effort in the light of practical experience that whoever joins this effort with a good intention definitely perceives some results. In this effort there is da'wah (inviting) and that too da'wah to Laa ilaaha illallaah, there is the effort of salaah, interacting with others, dhikr (remembrance of Allah sub'haanahu wa ta'aalaa), muhaasabah (stock taking of oneself) as well as other aspects. Through

this effort a great deal of goodness and righteousness is coming into people. How many a bad person was there not, who has become pious due to this effort, so much so that people whose beliefs were corrupted have rectified their beliefs and now possess righteous and true beliefs.

Unnecessary Criticism and Objections

Objections will be considered only from a person who actively participates in this effort. As for those who, from the 'outside' criticize this effort, their criticism is not acceptable. If after actually participating, a person has an objection, then it is valid. But here we see that after participating there is no objection as the benefit of this effort is only found after actual participation. From this we understand, that all those who are objecting are objecting from the outside, without participation, which is actually not valid and unacceptable.

Similarly, even those who teach in Madaris are not free from objections. Allah sub'haanahu wa ta'aalaa and His Rasool were also targeted and criticized. They (polytheist) said that Allah sub'haanahu wa ta'aalaa has sons and daughters, whereas to utter such words concerning Allah ta'aalaa is definitely no less than a profanity and criticizing Allah sub'haanahu wa ta'aalaa. It is stated in a Hadith of Bukhari:

"Allah sub'haanahu wa ta'aalaa says: The son of Aadam (the human) has spoken a lie against me (falsified me) whereas he has no right to do so and he has sworn at me whereas he has no right to do so. His falsifying is when he says that Allah sub'haanahu wa ta'aalaa will never resurrect me (after I pass away) and it is not more difficult for me to resurrect a person after I created him the first time (when he was non existent). His swearing me is when he says that Allah sub'haanahu wa ta'aalaa begets children whilst I am Alone and Independent. I do not beget children nor was I begotten nor do I have any partner."

Think for yourself! What can be a greater insult than telling someone that so and so person gave birth to a snake? How ashamed won't such a person be? Yet if we ponder, a snake is also a form of animal and if we look at it from that perspective then we will find that there is some similarity between the two. Remember brothers! Allah sub'haanahu wa ta'aalaa is Nur (radiance) – then for Allah sub'haanahu wa ta'aalaa to have sons and daughters! How is this ever possible!?

Similarly the Ambiya 'alaihimus salaam were also taunted and jeered at. Someone used to say that he is a sorcerer whilst used to say he is a magician, etc.

So if Allah sub'haanahu wa ta'aalaa and the Ambiya 'alaihimus salaam were not spared who are we to be saved and protected from criticism? Nevertheless, the criticizer will criticize everyone. Thus we should not be afraid of such people.

The Beauty of Criticism and Objection

The field of objection is very vast and extremely easy. Hadrat Gangohi rah'matullahi 'alaih used to say that as far as knowledge of Din is concerned, the most difficult task is to give fatwa (issue a Shar'i verdict), because to issue a fatwa one has to keep hundreds of different aspects in mind. As long as these aspects are not taken into account, it is extremely difficult to give me a Shar'i verdict. Sometimes it happens that there are two incidents which appear to be exactly the same, yet different verdicts will be passed. Hadrat rah'matullah 'alaih also said that for a very great Alim (scholar) to be a Mufti is not necessary (A person may be a very great Alim, yet he may not be a Mufti).

He then said that an easier task than this (i.e. issuing fatwa) is to teach because in teaching a person reads a passage from the kitab (book) and explains its meaning, unlike issuing a Shar'i verdict where a person has to consider so many different aspects wherein he has to really apply himself mentally and think appropriately. Furthermore, he said that even easier than teaching is to lecture and that also to the general public. Besides these three, in addition I mention that easier than all the above is to criticize. You may criticize whoever you want – Sahaaabah radhiyallaahu 'anhum, the four Imams rah'matullahi 'alaihim, etc. The amazing thing is that those who criticize never tire and how can they get tired, when to criticize requires no intelligence. Only those people criticize and pass comments who neither have any degree, nor any knowledge, nor do they practice. It is so simple that anybody can take it up.

So brothers! If some people are involved in such work, leave them to do it. What harm will it cause you? You involve yourself wholeheartedly in your work. Tomorrow on the day of judgment, those who criticize will also stand before Allah sub'haanahu wa ta'aalaa and those who actively did work will also stand before Allah sub'haanahu wa ta'aalaa and everybody will see the fruits of their actions.

Allah's Favor

This is merely the favor of Allah sub'haanahu ta'aalaa that he has enabled you to

actively participate in this effort and has left others to criticize.

Therefore all of you should actually be happy that Allah sub'haanahu ta'aalaa has granted you the ability to do this effort and saved you from being involved in criticisms. Remember that your actions are a sufficient response to your critics. As the saying goes, "One silent person defeats hundreds". And above remaining silent is your 'amal (actions). No objection remains thereafter.

Conclusion

Nevertheless, as I have mentioned, self-reformation is necessary and I have also mentioned the method of reformation and in this effort of Tabligh nearly all four methods of reformation are found. The more effort one will make, the further he will progress because when one actively participates then definitely the results of this effort will also become manifest.

Thus far whatever I have mentioned is if we accept the objections of those who criticize. However if we ponder deeply then there is actually no reason to accept their objections in the first place, because in this effort we have the experienced and old workers from whom we can find out the usul (principles) governing this effort. By doing this effort in accordance with its usul (principles), great heights can be achieved. Some people are engaged in teaching, while others have a task of issuing a fatwa (shar'i verdicts). These people are not being prevented from carrying on with their work. Whoever wants to learn the knowledge of Din let him go ahead and whoever desires to ask a mas'alah let him ask.

For those who wish to make an effort, this is indeed a beneficial effort whilst for those who do not wish to make any effort, these are all objections.

Nevertheless, this effort is the complete prescription. Yes, if from the onset the heart does not desire then this is another matter. Somebody very aptly mentioned: "If you yourself don't desire to do, then thousands of excuses can be made." So those who wanted to show us the road have shown us and the announcers have announced. They have shown us the objective and goal as well as the fruits of this effort. Now it is not their responsibility to even come to you. If you abide, you will see the results yourself. It is apparent that the benefit is very widespread thus necessitating the participation of all. If you can participate in the ta'lim (the reading of the book Fadali A'mal) then do participate. If you can participate in the gusht, then do participate and if you can spend some time then do spend some time. And brothers! To remain aloof from this effort is to deprive oneself very greatly. Be it mentally or physically, one should truly endeavor to actively participate.

My actual object of coming here was to meet Hadrat Shaikh Zakariyya rah'matullahi alaih. Thereafter I felt it incumbent upon me to also fulfill your request, so both these objectives have been fulfilled.

Nevertheless, if islah (reformation) of the nafs takes place, a person will become perfect and this can be achieved through those (four) means. May Allah subhanahu wa ta'aalaa accept these few words and grant us and yourselves the ability to practice. Amin.

Wa aakhiru da'waanaa anil hamdulillaahi rabbil 'aalamin